

EAGLE'S EYE

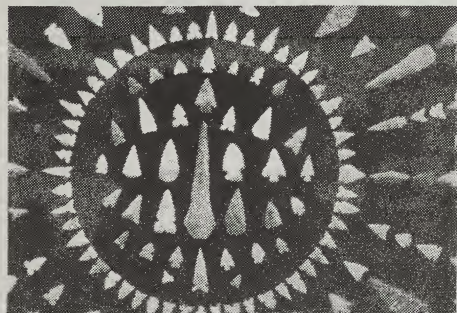
Indian Education Department



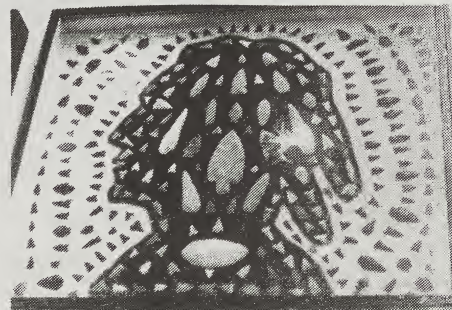
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Hundreds of arrowheads, spearheads and other early western tools of Indian tribes can be seen in the Brimhall Building secured gallery. The artifacts were donated in 1980 by the William Stanley and Laura Smith family. The collection is from the Great Salt Lake area. (Photos by Rachel Duwyenie)



Gallery Holds Indian Artifacts Collection

Located in the secured gallery of the Brimhall Building is a priceless collection of nearly 1,300 arrowheads, spearheads, scrapers, food-grinding stones and other Indian artifacts.

The collection, the William Stanley and Laura Smith Collection of the Great Salt Lake Indian Artifacts, was donated by William Stanley Smith and his family to the LDS Church and placed in custody of the Indian Education Department at Brigham Young University in 1980.

It is considered to be the best arrowhead collection in Utah and even west of the Mississippi River.

Mr. Smith began collecting the artifacts in 1938 and carefully

noted on a map (now hanging in the gallery) where each collection was made. He mounted artifacts in glass-covered wooden cases he made for display, numbering each on the map according to the location of the digging.

Mr. Smith, a native of Birmingham, England, moved to Ottawa, Canada, after becoming a convert to the Mormon Church. Later, he moved to Ogden, Utah, where he became interested in exploring the physical surroundings.

Most of the collection was gathered at the Great Basin between Bountiful and Tremonton on weekends, vacations or holidays and took 40 years to complete.

Hundreds From Canada, U.S. Coming For Indian Week

Several hundred Indian leaders and youth from across the United States and Canada will participate in the annual Indian Week activities at Brigham Young University in Provo, Utah, March 16-18.

Sponsored jointly by the BYU American Indian Services and the Indian Education Department's Tribe of Many Feathers, the leadership conference will attract Indian educators, tribal officials, national Indian leaders and representatives from various Indian organizations from coast to coast, according to co-

chairmen Dr. Jan Clemmer and Howard Rainer.

"Workshops for the conference will focus on the opportunities and value of utilizing Indian lands, building leadership among Indian youth, the importance of child and parent support in their education, national Indian issues and the importance of surviving hard times on the reservations," Rainer said.

Indian and non-Indian specialists in education, Indian affairs, agriculture, youth development, family relations and survival skills will make

presentations during the conference.

"Two special workshops will deal with strengthening the Indian family and the role of the Indian woman in the 80s," Rainer said.

Keynote speaker at the opening session March 16 will be Mrs. Wanda MacDonald, wife of Navajo Tribal Chairman Peter MacDonald. She is active in community service in the tribe and has helped form a youth festival of arts program which has made it possible for hundreds of students to develop their talents. Prominent Indian artists, craftsmen, actors and musicians participate in that program.

Other activities planned for the week include a performance by the highly acclaimed Lamanite Generation, a group of BYU students who present songs and dances from the Indian, Polynesian and Latin American cultures. Special displays, Indian dancing and a performance by the BYU Inter-tribal Choir will also be featured.

People interested in the conference should contact Rainer at (801) 378-7332 or Dr. Clemmer at (801) 378-4129.

Telaya Brown Fulfills Dream With Long Hair

By Maxine Gorman

Most young women's dream can be related to the long-haired beauties of the Southwest.

Telaya Brown, a Navajo from Window Rock, Ariz., is a sophomore majoring in business management and has fulfilled that dream: she has hair to her knees and has done modeling.

Telaya has been on the Indian Placement Program for several years in Orange Country, Calif., and graduated from Window Rock (Az.) High School.

While in high school, she was active in drill team, pep club, and was the second attendant for Homecoming Queen.

Since then she has attended LDS Business College in Salt Lake City and enrolled at BYU during the summer of '81 and is currently a student at BYU.

Her hobbies include listening to classical music, sewing, cooking, singing, ballet, sports and modeling.

Miss Brown has modeled for the Navajo Times in Window Rock, free lance photographer Howard Rainer, and the Ledo Gallery in Provo where Fabian Norberto was the photographer.

"I never thought of modeling before until Fabian supported

and encouraged me," comments Telaya. Fabian was a former BYU student currently serving a mission for the church in the Alberta Canada Mission.

Miss Brown will be modeling for an artist who will paint many pictures of her in the future.

Goodrich Speaks On Alcoholism

James Goodrich, health coordinator for the LDS Social Services will conduct a workshop on Tuesday (March 16) in room 378 Wilkinson Center on the critical topic "Can Win The War On Alcoholism."

Goodrich will discuss statistics which show how extensive the alcohol problem is among Indian people, and how this problem effects the family. He will also demonstrate this problem by role playing and group participation.

He indicates that the family is the greatest resource in helping family members overcome drinking. Goodrich will also identify what specific things families can do to influence a family member to overcome drinking.



Telaya Brown, A Navajo and sophomore from Window Rock, Ariz., has hair that reaches her knees. She does some modeling for local artists. (Photo by Herbert Smith)

Scholarship Pageant Scheduled

By Mary Whitehair

The Miss Indian Scholarship Pageant is a local pageant in which all young ladies are encouraged to enter. This could be the first step to the Miss America pageant.

The pageant is designed for young ladies throughout the state of Utah who meet the basic requirements. To meet this requirements the participants must be 1/4 Indian and must be high school graduates between 17 and 26 years of age who have never been married.

The pageant is organized to help further the educational careers on the contestants by providing scholarships and opportunities for the contestants. It allows Indian girls to present their talents in a traditional, yet modern setting.

Miss Jean Bullard, a Lumbee Indian from North Carolina, won the first Miss Indian Scholarship Pageant. She went on to win the Miss Utah title. She was the first Indian to go to the Miss America pageant in Atlantic City. A BYU graduate, she sang and danced in the Lamanite Generation.

Miss Rosie Toledo, a Navajo from Farmington, New Mexico, won the 1981 Miss Indian Scholarship Pageant. She is currently working in California and is a former BYU student and Lamanite Generation member.

The director of the pageant, Doreen Hendrickson, stated, "We are not conducting a beauty contest. We are conducting a scholarship pageant for the smart young women of today who can and will evidence good taste in presenting themselves to the public in a most becoming and charming manner."

The 3rd Miss Indian Scholarship Pageant will be held March 27 at 8 p.m. in the Orem Jr. High Auditorium, 765 N. 600 W. The Public is invited to attend the pageant. Tickets will be available for \$1.00.

All participants must apply by March 1. Indian women who are interested may write to or phone Ann Jacobsen and Teresa J. Frazier in 170 Brimhall Building on the BYU campus, phone 378-2843, or to the pageant director, Doreen Hendrickson, Box 1454, Orem, Utah 84057, phone 225-2703.

Dance Contest To Honor Harold Cedartree Mar. 16

By Larry Hollis

Included in the upcoming Indian Week activities for Brigham Young University will be the beginning of the annual Harold Cedartree Dance Contest. The event, incorporated into the Powwow, is designed to encourage the preservation of authentic Indian dances.

The contest is a result of the efforts of Mrs. Clara Seele, president of A Nation-in-One Foundation and is funded by a grant from the Marie Stoffer Sigall Foundation, Mitzi Briggs, president.

The event will be conducted during the Intertribal Exchange activities from 7-11 p.m. on Tuesday, March 16, in the West



SHARON GROSENBACK

Sumpter Teaches Oral Traditions

By Mary Whitehair

The faculty spotlight this month is on Professor Rush Sumpter, a faculty member of the Indian Education Department who is currently teaching "Indian Oral Traditions."

Prof. Sumpter stated, "This three-hour course is an elective that can be used in filling graduation requirements by students desiring to earn a minor in Native American Studies. One unit in the course includes lectures on North American Indian languages, their diversity, complexity, and special idioms such as baby talk, sex distinctions, ceremonial language and whistle talk. There are other units on mythology, oral history, biographies, and oratory." The class is designed for mature students who enjoy reading, library work and writing.

Indian Oral History is taught once a year, (winter semester). Most of the students are gaining a personal interest in Indian traditions and find the course challenging.

Prof. Sumpter received his bachelor's and master's degree from BYU in English. He is currently working on his Ph.D. in cultural Foundations of Education of the University of Utah.

In 1966, Prof. Sumpter began teaching for the Indian Education Department, (composition courses), studying Indian traditions, and taking courses in Indian literature and Indian linguistics because of his special interests in Indian education.

Annex of the Smith Fieldhouse.

The memorial dance contest is named in honor of Harold Cedartree, a full-blooded Arapaho Indian born in Oklahoma who became an instructor of Indian dances and formed the White Eagle dances.

To be awarded in the contest is \$1500 in prizes, divided among the various events. In addition, a bronze statuette of Cedartree will be given to one of the top dancers.

Divisions for the event at the Powwow are as follows: men's traditional, men's fancy, women cloth and buckskin, women's shawl, junior boys, junior girls, men over 40, women over 40, rabbit dance, group dance, and tiny tots. Money will be awarded the top three places in each event

Pageant Highlights Week

By Rachel Duwyenie
For many Indians at BYU, the excitement of Indian Week 1982 fills the air. Indian Week provides opportunities for Indian students to express themselves.

Among one of the many events which allows students to express themselves is the Miss Indian BYU Pageant. Twelve contestants will demonstrate talent, skill, knowledge and beauty in this event.

"Being a part of Miss Indian BYU is to represent BYU and the Indian students in all you do," said, current Miss Indian BYU Sharon Grosenbach. This year, and eight-member pageant committee will bring this event to

you.

Miss Grosenbach is serving as committee chairman and is a Isleta-Pueblo from Isleta, N.M. She is a junior majoring in accounting.

In 1978-80, she named Most Outstanding Freshman; and in her sophomore year, she received a scholarship for the highest GPA. In 1980-81, she was TMF executive vice president. Currently, she is academic administrative assistant for the ASBYU Women's office. She enjoys dancing, being active, and volleyball.

Verlinda Yazzie, 20, is a freshman from Gap, Ariz., who is serving as executive assistant.

She is also in charge of the fashion show. Yazzie is a member of the Intertribal Choir and Heritage Hall (Well) Committee. She enjoys sports, dancing traveling, sewing and singing.

Serving in the extemporaneous speech and luncheon aspect of the Miss Indian BYU Pageant is Robert Norton, 22, of Church Rock, N.M. Norton, a Navajo, is a sophomore majoring in civil engineering and minoring in architecture.

Norton served a mission for the Mormon Church in Argentina in 1978-80. At Payson High, while on the Indian Placement Program, he made the honor roll.

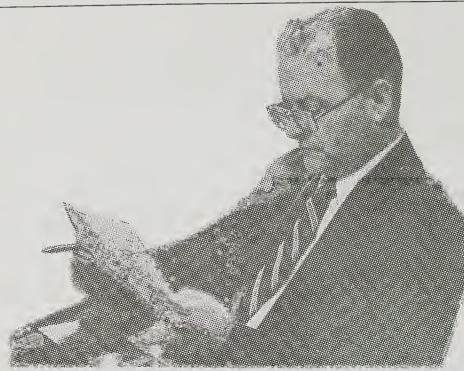
Ed White, 23, and a Navajo is from Crown Point, N.M., will be in charge of the panel judging. White is a freshman majoring in public policy and minoring in economics. Among his many interests are golfing, basketball, skiing, reading, and people.

Organizing the coronation for the Miss Indian Pageant is Mary Hall, a sophomore majoring in secondary education. The 19-year-old Navajo is from Salt Lake City. Hall enjoys the outdoors and jogging. In the spring of 1981, she participated in a survival course.

Yvonne Young, 18, of Fort Defiance, Ariz., is a Navajo in charge of the outing and packets. She is a freshman majoring in business management. Currently, she is a member of the Intertribal Choir and is serving as class secretary. Young's interest include: getting involved and helping others, learning new things, playing all sport activities and traveling.

Miss Taos Pueblo 1981, Barbara Lujan, will be in charge of student voting. Lujan, 21, of Taos, N.M., is a Pueblo majoring in recreation management and minoring in Native American studies. She has performed with the Lamanite Generation at BYU. Lujan enjoys all sports and traveling.

Lorraine Hall of Salt Lake City, will be the coordinator of the Miss Indian BYU talent show. Hall, 20, is a junior who is majoring in pre-nursing. In 1981, she was first attendant to Miss Indian BYU and she is a three-year member of the Lamanite Generation. Hall enjoys jogging, skiing, and cultural dancing.



Prof. Rush Sumpter checks some references before teaching his class in oral history. (Photo by Rachel Duwyenie)

"The American Indians can learn about their people through oral history," said Prof. Sumpter.

Although the Indians are often mistakenly thought of as being lazy and savages, according to Prof. Sumpter, Indians are intelligent, moral,

hardworking, sensitive, and loving. "The Indian languages are very capable languages; the Indian moral values and the Indians have a strong belief in these values and live by them," Prof. Sumpter said.

except for the tiny tots.

Born in 1919, Cedartree learned many old Indian songs and dances from his grandfathers and other elders while growing up in Oklahoma.

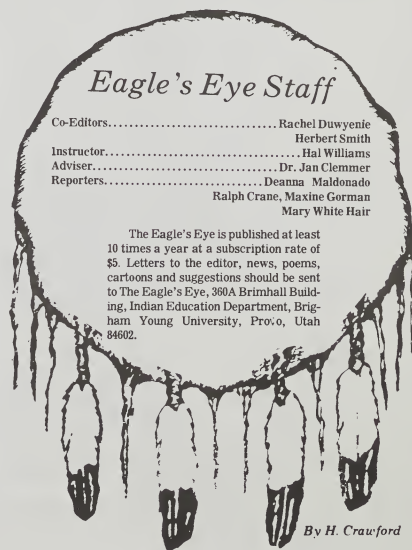
Called from Oklahoma as an Army draftee in World War II, he served nearly three years in Europe, receiving several infantry unit citations. After he returned from the war, he faced the prospect of adjustment to the scars of wartime service and the hardships of finding a livelihood.

He was selected as the first Indian advisory member of the American Indian Heritage Foundation when it was established in 1973. He was honored as the American Indian of the Year two years in a row at San Jose, California.

This dance contest has been named in his honor to note his accomplishments in preserving Indian dance culture for the enjoyment of future generations.

In honor of the establishment of the dance contest, the two foundations have commissioned two art works of the late Cedartree. Bill Hatch, BYU art student and Indian student, is painting an oil portrait for display. Russell Bowers, former BYU art student now living in Mesa, Ariz., is completing a bronze sculpture which will be cast for the statuettes to be awarded yearly. The two works will be on display during Indian Week activities March 16-18.

Participant in the dance contest and visitors to the campus are reminded that they are expected to abide by the school standards. These include



Eagle's Eye Staff
Co-Editors..... Rachel Duwyenie
Herbert Smith
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Mary White Hair

The Eagle's Eye is published at least 10 times a year at a subscription rate of \$5. Letters to the editor, news, poems, cartoons and suggestions should be sent to The Eagle's Eye, 360A Brimhall Building, Indian Education Department, Brigham Young University, Provo, Utah 84602.

By H. Crawford

Dozen Vie For Title

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Eagle's Eye



JOLENE HAWK

Jolene Hawk, 22, a Sioux from Wakpala, S.D., is a sophomore majoring in nursing. Hawk is the daughter of Enoch and Gladys Hawk. Recently, she started flight training and hopes to complete the training soon. Hawk has held two titles: Miss Standing Rock and Miss Indian South Dakota. She served a youth mission in the South Dakota Rapid City Mission and she also taught seminary. Hawk loves biking and playing the piano and guitar.

BERDLEEN PEVO

Berdleen Pevo, 21, a Shoshone from Pocatello, Idaho, is a junior majoring in elementary education and minoring in Native American Studies. Pevo said, "My reason for running for Miss Indian BYU is to have the opportunity to represent BYU." She is the daughter of Kenneth and Elaine Pevo, and she appreciates the encouragement her parents and friends have given her. In Bethel High, Wash., while on the Indian Placement Program, Pevo was a sophomore representative and coordinator for the Pep Club. She was also president of her Laurel class and she was secretary for seminary. Pevo enjoys dancing at pow wows, all out door work, sports and beadwork, and working with children.



MARIETTA MARTIN

Marietta Martin, a Papago/Navajo, plans to major in pre-physical therapy. She is the daughter of Mary and Ernest Martin. Martin claims, "I am running for Miss Indian BYU because I feel it would be a privilege and an honor to represent the Indian students. I feel it a great opportunity to meet people and be a representative of the church university."



MARLENE LANE

Marlene Lane, 19, a Navajo, is the daughter of Mr. and Mrs. W. Challis. Her major is traveling and tourism. She enjoys skiing, jogging, volleyball, basketball and meeting new people.



ELIZABETH BIZARDI

Elizabeth Bizardi is a 19-year old Navajo from Black Mesa, Ariz. She is presently a freshmen majoring in mathematics and minoring in computer science. "I choose to run for Miss Indian BYU because I want to present my traditional and modern talents to the people. Most of all, it has been my goal to run for that position," she said. As a senior, she won the "Carol Burnett Show Scholarship" and BYU scholarship for academics. She was in Who's Who Among American High School Students for Leadership. Miss Bizardi enjoys horseback riding, all sports, bead work, traveling and meeting new people.



JULIA COOK

Julia, 25, a senior in family counseling from Placentia, Calif., is a Mohawk-Oneida from the Iroquois nation. Her family moved to California in 1965 from upstate New York. She is a singer with the Lamanite Generation, her fourth year performing with the troupe. She has toured with

the group to Canada twice, Scanadania and across the United States. She served a mission to Austria (1978-80) and loves to sing and sew.



MERRIAM COOK

Merriam, 20, is a sophomore in business management and a sister to Julia. She is currently a singer and dancer with the Lamanite Generation for the first time. She has won many awards for her modern dancing skills and won many trophies and plaques in tennis tournaments.



YVONNE YOUNG

Eighteen-year-old Yvonne Young is a freshman majoring in business management. The Navajo claimed, "I feel the Miss Indian BYU Pageant would give me a chance to realize who I am and to express what I believe in." She is a member of the Intertribal Choir and is serving as a secretary. She enjoys sports and traveling. She is the daughter of Mrs. Ella M. Harry and the late Kee Young.



SHARON L. CURLEY

Sharon L. Curley, 19, a Navajo from Tooele, Utah, is a freshman in nursing with an art minor. Her hobbies include snow skiing, painting, horseback riding and all sports.



VICKIE BYDONE

Vickie Bydone, a Navajo from Tuba City, Ariz., is a sophomore majoring in engineering. Bydone, 20, enjoys sports. At Tuba City High School, she was a cheerleader. Bydone said, "I am running for Miss Indian BYU because it is a good experience and I can help others."



DOREEN J. BYDONNIE

Doreen J. Bydonnie, 21, is a junior from Lukachukai, Ariz. She is a Navajo majoring in business management and minoring in Native American Studies. While attending Chinle High, she participated in drama and basketball. She lettered on the varsity basketball team. Bydonnie received certificates of achievement in English and Arizona History. Among her previous church assignments include: MIA President, Junior Sunday School teacher, Seminary secretary and music leader. Bydonnie participated on the 1979 summer orientation program. She enjoys sports, sewing, hiking, cooking, and knitting. She is the daughter of Jessie Frazier and the late Samuel Frazier.



MABLE WAUNKA

Mable Wauneka, 18, a freshman in design graphics technology, is a Navajo from Tuba City, Ariz. Her hobbies are motorcycle riding, oil painting, sewing and all sports.

MISS INDIAN BYU PAGEANT SCHEDULE March 12-18

Friday, March 12	Special Outing with Candidates 7:00-9:30 p.m. 376 ELWC Casual Dress
Saturday, March 13	Panel Judging 11:00-3:00 p.m. Third Floor, ELWC Traditional Dress
Sunday, March 14	TMF Fireside 9:00-10:00 p.m. A-170 JKBA Sunday Dress
Monday, March 15	Family Home Evening/Fashion Show 7:00-9:00 p.m. Main Ballroom, ELWC Traditional and Modern Dress
Tuesday, March 16	Talent Show Varsity Theater, ELWC Traditional and according to talent Intertribal Exchange 7:00-11:00 p.m. SFH Annex Traditional Dress
Wednesday, March 17	Extemporaneous Speeches 10:00-11:00 a.m. Little Theater, ELWC Sunday Dress Luncheon 11:45-1:00 p.m. 375 ELWC Traditional Dress Lamanite Generation 8:00-10:00 p.m. DeJong HFAC Traditional Dress
Thursday, March 18	Coronation/Banquet 6:00-8:00 p.m. Main Ballroom, ELWC Traditional Dress

**Support
Indian
Week
Events**

BYU Professor Unravels Mysteries Of Aztec Calendar

For many decades, some Christians have calculated that the world would end in the year 2000 A.D. and usher in the millennium.

Coincidentally, the ancient non-Christian Aztec calendar concludes in the year 2000 A.D., depicting that end by earthquakes and other related phenomena.

This is the finding of Dr. Bruce W. Warren, assistant professor of anthropology at Brigham Young University who has studied the Aztec calendar off and on for the past quarter of a century.

He became interested in the calendar because it tells so much about the Aztec society and that only a few anthropologists had made a detailed study of it.

"Predecessors to the Aztecs—the Olmecs, Toltecs and finally the Chichimecs—in central Mexico developed a world age system that is really mind-boggling," Dr. Warren said. "Many modern scientists are shocked that they created such sophisticated systems of dating."

The BYU anthropologist has unraveled the mysteries of the calendar by dissecting its major parts and comparing them to known Aztec symbols. Thus far, he has found four calendar systems.

These four systems include the following: (1) a sacred almanac of 260 days with 20 named days and 13 numbers; (2) a vague year calendar with 365 days; (3) a calendar round with 52 years, intermeshing the sacred almanac and the vague year calendar; and (4) the Venus calendar with 585 days.

Dr. Warren studied photographic copies of the calendar which weighs 25 tons, is about 12 feet across and is now on display in the national museum in Mexico City.

"The calendar has two semi-circular 'fire serpents' with pointed tails, wide open mouths and human faces in each mouth," the professor said. "The two tails are separated by a box containing 13 circles and a reed sign. The circles and sign reveal the dedicatory date of the calendar stone (1479 A.D.) and 13 levels of heaven."

The Aztecs had high regard for the number 13, placing 13 heavens in their calendar, he added. They also had nine underworlds, with the lowest nearest the earth's surface and extending out into space.

Dr. Warren found clues to the length of these world ages by counting the 11 sections in each snake's body—totalling 22.

"Each calendar round was 52 years (their century). Therefore, the length of one world was 1,144 years," he said. "In their view, the world started out as a heaven with things going well for their

people. These 13 heaven worlds were completed by 1519 A.D.

"It was 1519 A.D. when the Spanish conquerers came," the professor pointed out. "That year began the cycle of nine underworlds which are scheduled to be ending in the year 2000 with earthquakes and other natural disasters. These are depicted on the calendar."

Some of the Aztec ancestors—the Toltecs—made a five world age calendar (instead of four) which began in 856 A.D. at Tula, an area about 30 miles northwest of Mexico City containing huge stone warrior monuments.

This calendar implies that each previous age was 1,144 years, dating back to 3721 B.C. for the beginning of the cycle. Some Mesoamerican four-stage calendar schemes date back to 4865 B.C. with 1,716 years per age.

While studying the calendars, Dr. Warren noted that prophecies were tied directly to the calendar in half of an age—or



Dr. Bruce W. Warren, BYU anthropologist, shows a miniature replica of the famous Aztec calendar which he has studied for 25 years. (Photo by Mark Philbrick, University Relations)

572 years. For instance, the priest Quetzalcoatl was born in 947 A.D. in central Mexico. Exactly 572 years later, he was supposed to return (1519 A.D.).

"This was the exact year that Cortez came, causing Montezuma to welcome him as Quetzalcoatl—the bearded white one from the east," the an-

thropologist said. "The Aztecs cooperated with Cortez until it was almost too late. The Indians

made some major mistakes by capturing parts of local tribes and sacrificing them to their sun god. This caused many tribes to cooperate with Cortez to battle the Aztecs."

The Aztec calendar also has nine triangles which relate to the nine underworlds. "Some days were considered good on which to be born; other days were bad," Dr. Warren said. "If born on a bad day, a person was expected to grow up to become bad."

These nine triangles are really a calendar within a calendar and relate both to the 260-day calendar and the 585-day calendar. The latter figure is the same number of days it takes the planet Venus to orbit the sun.

Another calendar system is also evidently composed of 52 years of 365 days each. This "vague year" calendar is comprised of 18 months of 20 days each, amounting to 360 days for a year with a final period of five days, he explained. Fifty-two cycles of the vague year (365) equals 18,980 days or a calendar round. Seventy-three cycles of 260 days also equals 18,980 days—a calendar round.

Dr. Warren figures that the Mesoamerican calendar was created in the 14th century B.C. and included the end of the first world with destruction by water in 3149 B.C.

"This is surprisingly close to the year that Bible scholars estimate the earth was flooded, causing Noah to build the ark," he added.

The Aztecs, once the calendar systems and the world age systems were combined, allowed the calendar to begin to control historical events—past, present and future. For example, the time when wars could be fought would be determined by the appropriate date in the calendar system.

"Another example of this is the last of the nine Tolteca Huehuetlapallanca rulers who say the destruction of his kingdom in a 10-year war," Dr. Warren said. "This was ended in the year 856 A.D., which is also the first year of the newly created fifth (or last) world age."

The victors of this warfare established a triple alliance which lasted 191 years and was followed by other alliances and rulers.

The Aztecs later formed a triple alliance in 1428 A.D. between the cities of Tenochtitlan, Tlacopan and Texcoco. "Amazingly, this date is exactly 572 years after the first Toltec triple alliance. Projecting forward 572 years gives us the date of 2000 A.D.—the end of the fifth world age. Only time (18 years) will tell if the calendar prediction is correct," he concluded.





Front View



Side View



Colorful Aztec Drawings on Skins

Indian Genealogy Class Unique

A unique Indian family and local history class for American Indians, the first such university class in the nation, is enjoying tremendous success. The class has been taught every semester and summer term since January of 1978 by Dr. V. Robert Westover.

Dr. Westover said, "Those students who take the class find success; it is not uncommon for students to trace their family tree back four or five generations; many even trace their family tree back six to nine generations."

Dr. Westover said that one of the best ways to gather family history is by interviewing relatives and communicating with tribal agencies who may have data related to family history. Students should research tribal census, land allotment records, vital records and school and church records.

Dr. Westover related a story of an Indian student who interviewed his grandfather. In the course of their conversation, the student noticed a family picture on the wall that was taken in the 1930's. The grandfather took the picture down and gave the picture to his grandson. On the back of the picture was written the names of his ancestors for six generations.

Since the class started in 1978, Dr. Westover has received many inquiries by interested persons wishing to expand and verify their American Indian lineage. In addition to inquiries, he has received invitations to speak and conduct Indian genealogy workshops in Arizona, California, Oklahoma, Ohio and Texas.

Last summer Dr. Westover participated in the National Symposium on American Indian Research at the National Archives in Washington, D.C., as one of the principal contributors in Indian genealogy. His topics included Navajo genealogy and Indian genealogical resources.

Dr. Westover has been granted a leave of absence during the spring term of 1982 to continue his research and development in Indian genealogy. A number of resource records are being compiled by Dr. Westover and will be published this spring. Some of

these publications will include early Indian census records, genealogical records and family history extracted from Indian land claims sources, and vital records extracted from reservation and border town newspapers.

Dr. Westover said that there is not only lots of work to do to making appropriate records available for the Indian family history researcher, but also to organize and extract those records so that they will be easier to obtain the information that is available.



Lamanite Generation dancers perform in the popular show. The troupe recently had a successful mini-tour to California. (Photo courtesy of Mark Philbrick, University Relations)

Cagers Win Tourney

By Herbert Smith

The Salt Lake City Indian Center held its annual Rocky Mountain All-Indian Basketball Tournament in Salt Lake on Feb. 11-13, and the running Provo Blazers came home with the first place trophy. Most of the players are BYU students.

The Provo Blazers played the type of offense that was similar to the Running Utes of Utah, with man-to-man defense and controlling the boards from the opening tip-off. They played hard games at the Westminster College wooded court, defeating six teams within the Intermountain West:

Provo Blazers 131	Iva Paw 27
Provo Blazers 67	SLC Indian Center 51
Provo Blazers 80	Kayenta State Liners 48
Provo Blazers 89	Salt Lake City Indians 53
Provo Blazers 75	Ft. Duchesne Nighthawks 66
Provo Blazers 86	Ft. Duchesne Nighthawks 52

"As a team, we played man-to-man defense, and we controlled the tempo of the game each night in order to reach the semi-finals," stated player-coach Bob Letterman.

The tournament committee picked the following all-star team Lamanuel Brown, Provo Blazers; Rocky Cooney, Provo Blazers; Red Elk, Provo Blazers; Mark Shotgun, Provo Plainsman; Ron Wopsock, Ft. Duchesne; and Conrad Reed, Salt Lake City Indians. The Most Valuable Player Award went to point guard from the Ft. Duchesne Nighthawks, Obie Sylverster.

The final standings in the three-day tournament came as the standings in the National Basketball Association: (1) Provo Blazers; (2) Ft. Duchesne Nighthawks; (3) Provo Plainsman; and (4) Salt Lake City Indians.

The "Sportsmanship Trophy" went to the Provo Plainsman.

According to Letterman, the next All-Indian Basketball Tournament will be held at Ft. Duchesne on April 24-27, where several more teams will participate from the Intermountain West.

"We're planning to play again in April and will probably play the same teams that we played in Salt Lake in spite of losing our playmaker Jackie Lucas," the coach said.

The Provo Athletic Committee is sponsoring an Indian basketball tournament on April 8-10. The games will be played at Provo High School and the National Guard Armory. The cost of the tournament is \$90 per team.



DANIELLE HUDDLESTON

Huddleston

Danielle Studies Civil Engineering

By Herbert Smith
and Jackie Etcitty

The love for outdoors and being active at Brigham Young University has been a wonderful experience for a young freshman Danielle Huddleston.

Being an Oglala Sioux from Bozeman, Mont., she is currently studying civil engineering with a minor in recreation management or youth leadership.

In high school she was the secretary-treasurer for the student body. She graduated as one of the top 10 students of her class. She also was awarded with a presidential scholarship.

Danielle participated on the 1981 Summer Student Orientation. She said "I love BYU. It's the best place I could be at the moment." As a summer



Dr. Robert Westover continues to find new sources to help Indian families research their genealogy. His class is popular to help students with their history. (Photo by Rachel Duwyenie)

'Generation' Mini-Tour Brings Commendations

By Ralph Crane

The Internationally known Lamanite Generation recently returned from their annual winter semester 10-day tour. This year the group toured northern California. The group first performed in Carson City, Nev., then to Yuba City, Stockton, Medesto, San Jose, Hanford, Salinas, and Oakland, Calif.

Dr. Con Osborne, chairman of the Indian Education Department, was this year's tour manager. He said, "During the whole tour, the group performed for approximately 11,600 people. There were lots of comments from stake presidents, bishops and missionaries about the strong message of love and brotherhood, as well as great entertainment from the group. The sponsors were always extremely happy after each show. There was no serious illness, no major breakdowns of any kind, and the production ran smoothly and was very well-paced."

Some of the highlights related by Dr. Osborne include the group shows in Medesto, the first being a high school in the city's downtown area. Dr. Osborne said, "It was an elective

assembly; we weren't expecting many people to show up because school was out for the day; however the audience turned out to be a very enthusiastic student body of 1,200 students."

The second show was sponsored by a coalition to

benefit disabled people. Dr. Osborne commented, "After the show a blind gentleman in his early 30s stated that he never attended anything better, and the songs and program had touched his heart and affected his emotions."

In San Jose the group performed in one of California's most prestigious opera houses, the beautiful Center of the Arts. "It was a very receptive and almost full house of 2,500 people," Dr. Osborne reported. One of the Generation members said that just after a few numbers into the show, the audience was shouting more, more!

In Oakland the group performed on the grounds of the Oakland Temple at the Inter-Stake Center. Tickets for this performance were given freely with a requirement that each person had to bring a non-member to the show.

orientation student, she received a \$50 award for her high academic ability.

Danielle comes from a well-educated family. Her mother, Roberta Ferron, is the director of Native American Studies at the Eastern Montana College in Belmont. She holds a law degree and two bachelor's degrees.

Danielle's father, Thomas Huddleston, is currently working in Salt Lake City as a design engineer.

Danielle has two brothers: Richard, 20; and Brian, 17. Brian is planning to attend BYU after he graduates from high school.

Jennifer, 19, also participated on the 1980 Summer Student Orientation but she is not enrolled at BYU at this time.

This past semester Danielle has been riding her bike up to Squaw Peak, Sundance, and Bridal Falls for her exercise and

enjoying the scenery of the fall season. In February she snow camped in Bryce Canyon.

As a student in high school, she was on the school's cross country and track team. Since her graduation, she has entered over 15 races. One of the most memorable one in which she participated was the "Governor's Cup" in Montana.

At the present time she is a vice president of finance for the Tribe of Many Feathers. She is also a member of the Indian Week Committee as a director of the Indian Week 4-Mile Fun Run on March 18.

Danielle comments, "If you are interested in the 4-mile run for Indian Week, you should start planning to register and send your entry to this location: Fun Run, C/O TMF, 160 Brimhall Building, BYU, Provo, Utah 84602."

I Love My Mother

I love my mother

when I'm in the valley with no hope.

She aspires to heavenly heights.

Everyday she radiates her gentleness;

And when she's proud of me, her tears fall gently upon me.

And when I'm foolish, she trembles and quakes,

Reminding me that she has great inner strength.

Yet, she is gentle with me, giving me freshness of breath.

But best of all, she is the same color as me.

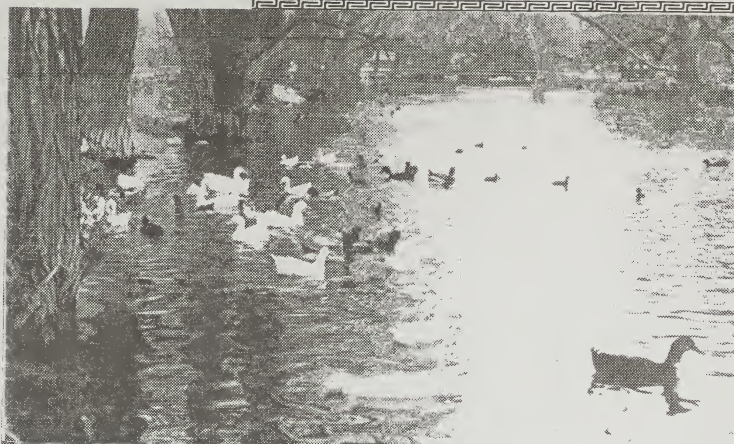
Together we are brown.

That is my mother earth.

By Jerry Yazzie -

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Eagle's Eye



The beauty of nature surrounds us always, reflecting a relationship between men and women traditionally. (Photo by Mary Whitehair and Herbert Smith)

Courtship Customs Varied Among Tribes

By Rachel Duwyenie

Over 50 years ago, young Apache boys used the mirror's ray in an attempt to attract a sweetheart. The mirror's ray was one way the young Apache people demonstrated an interest for one another.

Apache youth interacted mainly at social dances or ceremonies. In the social dances, the girls approached the boys and asked them to dance. In public interactions, the female usually made the advances or took the lead. If they liked an Apache boy,

they would invite them to dances or food-gathering parties.

In many instances, the young Apache girls were accompanied by an adult to make certain the girl and boy retained their high moral values. Fifty years ago, hunting and gardening were the main means the Apache survived hunger. In light of this, if an Apache boy liked an Apache girl, he would help her plant and harvest the girl's field of corn, squash or other vegetation. Further, he would hunt rabbits, wood rats or other small game

for the girl and leave them on the girl's doorway.

In most instances, if the girl liked her suitor, she would take the items he left for her or show her appreciation by talking to the suitor. If she were not interested in him, she would ignore all of his actions.

Still in the preliminary stages or courting, some attention getters included admiring a belonging of the Apache boy and then demanding it or something similar; placing objects—a couple of stones, twigs, cactus leaves—on a trail the Apache youth often used, or taking a dipper of tulibai (a fermented drink derived from corn) to the girl of his interest.

It was not until the couple recognized mutual interest in each other they began to arrange meetings where they could talk without interruption. A friend or relative carried messages between the youth and arranged a meeting. During the first few meetings, the youth sat about 10 feet apart. Self-consciously, they smiled at one another, but

avoided showing their teeth. Sometimes they tossed little pebbles or sticks at each other's feet playfully. Then, as they felt more at ease, they sat closer together.

Another method to attract a girl was to have a love ritual. This involved obtaining the help of the medicine men. A medicine man's power to heal any type of wound proved to be successful. His knowledge is equivalent to having a degree in medicine by today's standards.

By taking a belonging of the person of interest and putting it under the pillow with an added love prescription from the medicine man helped to attract a sweetheart.

More romantic than receiving roses from your sweetheart might be to get serenaded by a warrior playing his flute. The flute was frequently used in courting, and the butterfly was engraved as a decorative piece in the flute. A yellow butterfly signified the sun. Because the butterfly is without malice and has temperament, the

Apaches likened it to what the qualities of a woman should entail.

Priced above rubbies was an Apache's virtue, said Mrs. John Rainer, former Miss Indian BYU from San Carlos, Ariz. The Apaches were the most conservative and strict among all other Indians, and they were admired for this.

Physical contact was avoided. Young Apache girls and boys were taught the sacredness of a woman at a young age. Holding hands or even tickling were unthinkable between brothers and sisters. Strick rules instructed the girl about the importances of cherishing her virtue and instructed the boys about the value of treating a woman's body with respect. Because the youth were instructed at a young age about the importance of this fact, they knew the rules. To touch a girl was considered offensive and the girl's parent could fine the boy.

A fine usually imposed on the boy was to pay the girl's family with horses or cattle. Work could also be thought of as a fine.

"It wasn't one day of chopping wood," said Mrs. Rainer. "Rather, six months of hard labor or more." In some cases said Mrs. Rainer, Apache boys used this method to secure a girl if the boy's parents didn't have the statue to marry a particular girl.

Over a period of time, if the girl's parents learned the boy wasn't bad, they allowed him to marry the daughter.

Another type of fine for the violation of touching a woman was to send the boy to jail. The police were familiar with the laws in regards to touching. In a case of rape, the attacker was even killed.

When an Apache girl reached puberty, she had a coming out dance. For four days and three nights, she would dance and demonstrate her readiness to become a woman. Although more people may be embarrassed by the idea of having to participate in a public ceremony, she expressed the finest virtue and showed interest in having a family and appreciated bearing children.

Not being married was considered rare and abnormal. Apache man without a wife was considered half socially and half economically potent.

Navajos Celebrate With Ceremonies

By Herbert Smith

Ceremonies are held at important times in the life of a Navajo Indian.

At birth, the baby is placed in the correct position and is first fed corn pollen to ensure good health.

Naming the baby is another important event and may be done soon or not for several months. But today, most new births are named in hospitals. The individual's private Navajo name is not used commonly, being kept for special occasions. Some other name is used for everyday and may be changed at the whim of the individual.

The reaching of womanhood is something to be proud of and is announced to the community. When a young lady reaches her womanhood, the family usually has an appropriate sing, a four-day event. She dresses in her best outfit and wearing her turquoise jewelry, grinds corn of a metate for three days. Family and friends usually do help with this special occasion.

Each morning at dawn and each noon, she takes a run either alone or with family members or friends. On the evening of the fourth day, the ground corn meal is made into a batter and poured into a fire pit. Before the batter is poured in, the hole is lined with damp cornhusks. After the girl pours the batter, she tosses some cornmeal from a basket in the four directions with silent prayers. Others may add their personal prayers, also. More damp cornhusks are placed on top of the batter. Coals and fire are added and the cake bakes the rest of the night.

That same evening, the girl's clothes and personal possessions are brought into the ceremonial hogan and are blessed during the all-night sing.

The girl's hair is washed with yucca root before dawn. After the last race to the east, she cuts the cake and gives a piece to each of the medicine men who took part in the ceremony and to the other guests.

The girl is now thought to be ready for marriage and may dance in squaw dance. Probably soon after that, a marriage will be arranged for her.

There is no such celebration for the boy. But when his voice changes and he begins to be interested in girls, he is talked to by his father. If not the father, a brother of his mother may talk with him. He must observe how a man treats a woman. It is time for him to be thinking of getting ready for a wife.

Twenty years ago Navajos commonly married when they were in their teens; but now, education and religious beliefs have changed the traditions.

When the time is right, a boy's father looks around for a suitable wife. When he finds one, he tells the nearest relatives and asks if there are any objections.

In the old days, 12 horses was a high price. Today the marriage might be cash or some other gift.

The bride's family sets the wedding date, usually an odd number of days ahead, five or seven or thirteen or some such number. Love is not thought to be so important as being capable, healthy and industrious. Beauty is not really necessary.

Navajos Formerly Arranged Marriages

By Maxine Gorman

In former times, Navajo parents and other relatives arranged marriages for their children. The father and mother (or perhaps an uncle) of a young man or woman first found a potential spouse of an eligible clan and a family of good reputation.

The two families then discussed the merits of their children and negotiated the bridal price the groom's family would pay for the bride. A date for the marriage ceremony was set.

Today, Navajos are much more likely to pick their own mates, but if they choose to be married according to the Navajo tradition, the ceremony is much the same as it was for their ancestors.

A Navajo wedding is touchingly beautiful and simple as is similar in some ways to an LDS Church temple wedding.

In one part of the rite, the bride and groom feed each other with sacred corn meal mixed

with corn pollen. Later, the people at the wedding give the couple advice about how to handle family problems and how to treat each other. They also charge the newlyweds to protect and comfort each other and to be faithful.

There are or have been 60 or more Navajo clans. The names of the clans are predominantly those of localities, suggesting that the clan was at one time a local group.

Each Navajo belongs to the clan of his mother and is equally spoken of as "born for" the clan of his father. For instance, a girl might identify herself in Navajo by saying, "I am Bitter Water, born for Salt."

In contemporary Navajo life, a major function of the clan is to delineate possible marriage choices.

According to custom, Navajos should not marry within one's own clan or one's father's. This is no longer strictly observed, but social stigma is still attached to people who marry fellow clan members.

Indian Student Performers Present Shows In Australia

By Deanna Maldonado

Just recently, a group of Indian student performers returned from Australia where they entertained crowds at the World Cup Rodeo Championships in Melbourne and Sidney.

The performers were former members of the Lamanite Generation and they included Ken Sekaquaptews, Mike and Judy Mansfield, Terry and Joan Goedel, Roger and Bimmer Horsen, Leroy Chavez, and Denise Alley.

The performers left the U.S. on Dec. 26 and returned on Jan. 21. They felt like it was a blessing from God to go halfway around the world, especially because all their expenses and transportation had been paid.

Unfortunately, the World Cup Rodeo Championship was not as successful as had been expected. A well-known Australian actress started a protest against cruelty to animals and many people joined her in the protest. The rodeo committee was pressured by the cowboys to guarantee the prize money. Since that couldn't be done, many of them didn't compete.

The performers were scheduled to give two per-

formance everyday in Melbourne for a week and a half. Because of the protest, the crowds were small and the rodeo literally fell apart, so it didn't go to Sidney as scheduled. Because the performances didn't continue at Sidney, the group ended up doing a lot to promote the LDS Church. During the time that was left, the group put on performances at firesides, concerts, and even for some Maori families and friends during a Family Home Evening. The spirit of the Lord was strongly felt during these performances and the group helped strengthen the testimonies of many young people. The BYU Indians set good examples, and their regalia set them apart from everyone else.

The performers encountered two Maori returned missionaries by the names of Rang and Hemi. Both had served two-year missions on the Navajo reservation in the states. Rang and Hemi invited the performers over to their house.

Upon arriving at the house, they were greeted by a traditional Maori custom. A young Maori man dressed in a pue pue skirt and headband did a Haka chant with a wooden spear.

A green leaf was placed in front of him that was a symbol of peace. When people came to a home or village and picked up the leaf, it was a sign that they came as a friend rather than an enemy.

When Ken picked up the leaf, a whole chorus of Maori women and girls sang a welcome song with their traditional language from the backyard. Half of the Indian performers decided to hurry back to the hotel to get their regalia and drum. Upon returning, they put on a show for the Maori families. The families enjoyed every minute of it! Some of the Maori performers started taking off part of their costumes and give them to the Indian performers. The Indians ended up giving away half of their costumes to the Maori families.

One Maori family invited the group to stay at their home instead of spending money to stay at the hotel. The family provided food, did their laundry, and gave them transportation when-ever and where ever they needed to go. The hospitality of the family was incredible, Ken said.

A Maori friend named Tarangi booked shows at various clubs and events for them. It is a custom to leave money at a



performer's feet during a performance. This was done to the Indians while they were giving a performance. It was unbelievable.

Fifty people from the Maori families and friends showed up at the airport to see them off. Songs were being sung, pictures were being taken, and hugs and kisses were being given. The last song that was sung to the Indian performers was "God Be With You Til We Meet Again."

During another part of their tour, they appeared on the talk show "Good Morning Australia" for five minutes which was shown nationwide. They also made an appearance on a children's show, "Simon Townsend's Wonderland," for about 10 minutes which was broadcast nationwide in February.

The experiences the Indian performers went through is something that will long be remembered.

Indian Week Schedule

TUESDAY, MARCH 16

8:00-10:00 a.m.

REGISTRATION FOR INDIAN WEEK
ELWC Garden Patio

9:00-10:00 a.m.

MISS INDIAN BYU TALENT SHOW
Varsity Theatre

10:00-10:30 a.m.

WANDA MACDONALD
Varsity Theatre
Keynote Speaker

10:30-12:00 p.m.

CONTINUATION OF MISS INDIAN BYU SHOW
Varsity Theatre

12:00- 1:00 p.m.

LUNCH

12:00- 1:00 p.m.

DEMONSTRATION DANCING
ELWC Garden Patio

1:30- 4:00 p.m.

WORKSHOPS

"HOW INDIAN WOMEN WILL SUCCEED IN THE 80's"

Room 321 ELWC
James Goodrich
Navajo Tribe
Window Rock, AZ

"WE CAN WIN THE WAR ON ALCOHOLISM"

Room 378 ELWC

Health Coordinator
LDS Social Services
Salt Lake City, UT

"IS YOUR CHILD HEADED FOR SUCCESS OR FAILURE IN THE CLASSROOM?"

Room 351-53 ELWC
Wilford Numkena
Special Assistant
Indian Education
Utah State Office
of Education
Salt Lake City, UT

5:00- 7:00 p.m.

INDIAN BYU ALUMNI BANQUET
Room 375 ELWC

7:00-11:00 p.m.

INTERTRIBAL EXCHANGE -COMPETITION DANCING
West Annex of the Smith Fieldhouse /Admission \$1.50
adults, \$1.00 children under 12

WEDNESDAY, MARCH 17

10:30-11:30 a.m.

REGISTRATION FOR INDIAN LEADERSHIP CON-

FERENCE/AMERICAN INDIAN SERVICES
Garden Patio ELWC

11:45- 1:00 p.m.

LUNCH
Room 375 ELWC

12:00- 1:00 p.m.

Demonstration Dancing
ELWC Garden Patio

1:30- 4:00 p.m.
WORKSHOPS

"STRENGTHENING MARRIAGE AND THE INDIAN FAMILY"

Room 321
Dale T. Tingey, Ph.D.
Director
American Indian Services
Provo, UT

"GETTING THE MOST OUT OF LANDS"

Room 357 ELWC
Jacques Seronde
Director Division of
Navajo Agriculture
Window Rock, AZ

"FIVE WAYS FOR INDIANS TO SURVIVE THE HARD TIMES AHEAD"

Room 349 ELWC
Max Blackham, D.D.S.
Survival Specialist
Pleasant Grove, UT

5:00- 6:30 p.m.

AIS BANQUET
375 ELWC

8:00- 9:30 p.m.

BYU'S LAMANITE GENERATION
deJong Concert Hall
(Harris Fine Arts Center)

FOR INFORMATION CONCERNING

BYU Indian Week activities call:
Dr. Jan Clemmer 801-378-3821

American Indian Services activities call:
Diane Shepherd 801-378-4903 or
Howard Rainer 801-378-7223

THURSDAY, MARCH 18

8:30- 9:30 a.m.

AIS BREAKFAST
Room 375 ELWC

9:30-11:45 a.m.

WORKSHOPS

"CREATIVE LEADERSHIP AND BUILDING AND KEEPING A GOOD SELF-IMAGE"

Room 347 ELWC
Howard Rainer
Assistant Director

American Indian Services
Provo, UT

"CRUCIAL INDIAN ISSUES AND HOW THEY WILL AFFECT EVERY INDIAN TOMORROW"

Room 360 ELWC
Bruce Parry, Director
Utah Division of Indian Affairs
Salt Lake City, UT

"FOUR TIPS TO GET INTO THE FARMING AND AGRICULTURE BUSINESS"

Room 378 ELWC
Delos Ellsworth, Ph.D.
Director of Benson Institute
Brigham Young University
Provo, UT

12:00- 1:30 p.m.

LUNCH
Room 375 ELWC

1:30- 4:00 p.m.

WORKSHOPS

"SO YOU WANT TO GET MARRIED DO YOU?"
(HELPING THE LOVE BIRDS PREPARE FOR MARRIAGE)

Room 347 ELWC
Kirt Olson
Assistant Director
American Indian Services
Provo, UT

"REAGANOMICS AND HOW INDIANS WILL SURVIVE"

Room 378 ELWC
Larry EchoHawk
Tribal Attorney
Shoshone Bannock Tribe
Fort Hall, ID

"CHOOSING YOUR CAREER AND PLANNING YOUR FUTURE"

Room 360 ELWC
V. Robert Westover, Ph.D.
Coordinator of Indian
Student Services
Brigham Young University
Provo, UT

5:30- 8:30 p.m.

INDIAN WEEK BANQUET/SPECIAL SPEAKER/MISS INDIAN BYU CORONATION
Main Ballroom ELWC
Admission \$5.50/tickets must be purchased by noon Wednesday, March 17.

8:30-10:00 p.m.

RECEPTION
Room 347 ELWC

8:30-11:30 p.m.

DANCE
Garden Patio ELWC
Admission \$2.00 at the door